Vol. III. Numb. 35.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, Concern'd in the First and Second VOLUME, with the Aſſiſtance of other Ingenious PERSONS.

From **Wedneſday** June 14th. to **Friday** June 16th. 1710.

GENTLEMEN,

Q. *I Am a Subſcriber to your* Apollo, *and a great of Admirer the Divinity Anſwers throughout thoſe Papers, having Received much Satisfaction and Beneſit from them. I deſire you'd prove to me, the Divine Inſtitution of Epiſcopacy, and ſhow me the Biſhops Power in Ordination, becauſe I'm in Suſpence if I muſt look upon any Perſon as a Lawful Miniſter, without Biſhops and Presbyters. Pray, Write a little upon this Subject, according to your uſual, ſhort, convincing, nervous way, and pray direct me to the beſt Book on this Subject to receive Information, I mean ſome ſhort eaſy Method,* a propos. *And you will Oblige many, more particularly,*

Gentlemen, *Your Humble Servant*, J. E.

A. If it can be made appear that the Apoſtles Conſtituted the Order of Biſhops in all Churches, it muſt neceſſarily be granted that the Inſtitution of Epiſcopacy is not leſs than Divine, becauſe the Conſtitutions as well as Doctrines of the Apoſtles were framed according to Directions of the Holy Ghoſt. Now the Scripture Teſtifies that St. *Paul* (who had the ſame Commiſſion as the other Apoſtles) did actually ſet up this form of Government, and gave Laws for its Adminiſtration. For by him was *Timothy* appointed Biſhop of *Epheſus*, and *Titus* of *Crete*, both which are Inſtructed by this Apoſtle in the Exerciſe of the Powers of Ordination and Juriſdiction with which they were Inveſted. And that this Juriſdictive Power was not the ſame with what other Elders or Presbyters might by Virtue of their Function equally Claim is apparent becauſe theſe two Perſons are commanded to Exerciſe their Juriſdiction over the Elders themſelves, which is a plain mark of the Superiority of the Order. The whole Tenor of the Epiſtles to *Timothy* ſhews that his Power was extended over all the Members of the Church, amongſt whom Elders and Deacons are particularly mentioned. Particularly he was to charge the Elders that they ſhou'd Teach no other Doctrine than that which had been delivered to them, he was to diſtinguiſh them according to their Merit, he was to exhort, reprove and cenſure them with all Authority, which are Conſpicuous and Undeniable Marks of his Epiſcopal Authority. The ſame extent of Juriſdiction was alſo Committed to *Titus*, who was to Ordain Elders in every City, to ſet in Order the Things that were amiſs, to ſtop the Mouths of Falſe Teachers, to admoniſh and eject Heretics and the like. And tho' there are not in the *New Teſtament* many more clear Inſtances of Biſhops thus to ſet up by Apoſtolical appointment to preſide over Churches, yet ſince both the Conſtitutions and Doctrines of the Apoſtles, muſt of neceſſity be allowed to be every where the ſame (for otherwiſe how cou'd Uniformity be maintained in the Church of God) we may ſafely conclude that this Conſtitution was Univerſal. Neither is it the Deſign of the Scripture to give us a Hiſtory of the Form and Eſtabliſhment of all the Primitive Churches: For one Inſtance of the Platform of Church Government laid by the Apoſtles was ſufficient Inſtruction for all Succeeding Ages, from which to ſwerve cou'd be no leſs than the greateſt Preſumption and Impiety. The Inſtitution of Deacons is but once mentioned in Scripture; and yet this by all is thought a ſufficient Argument to prove that Order Divine and perpetual. But yet the ſame Conſequence will not be allowed in the Inſtitution of Biſhops tho' as clearly and expreſly mentioned in Scripture, which is highly unreaſonable in our Adverſaries. We do inſiſt upon it therefore that the Scripture is far from being Obſcure in this Point: But if leaving Scripture we ſhou'd have Recourſe to Humane Authority; the Teſtimonies of the Primitive Writers, particularly of St. *Ignatius* are ſo full to our purpoſe, and all Eccleſiaſtical Hiſtory ſo particular in relating the Succeſſion of Biſhops in Churches, beſides the Arguments that may be deduced from the Apoſtles Canons, that we Challenge our Adverſaries to ſhew us one Inſtance of Presbyters preſuming to take upon them the whole and Sole Adminiſtration of

Church-Government from the Time of the very Apoſtles to the Age of *Calvin*. But for a fuller Satisfaction about this Argument we muſt recommend the Queriſt to Dr. *Potter*'s Treatiſe of Church Government.

Q. Gentlemen, *I have been long Courted by a Young* Gentleman, *with all (as I think) the Real Demonſtrations of an Unfeign'd Affection. He hath undergone much for my ſake, having diſoblig'd his Friends, ſo that he may looſe a conſiderable Eſtate thereby, tho' he has one they cannot hurt. I have no Objection to his Perſon, Birth or Education. But on the other ſide, as our Affections are not in our own Power, ſo I have not the leaſt Inclination to him: Nay I will acknowledge (ſince I need not Bluſh for it, being hid in the Shades of Secreſy) that there is another Perſon I could more Affect, but I Queſtion, whether I may ever Receive a Tender of Affections from him. Now, my Queſtion is, whether, if I really fear my Refuſal of Compliance, may prove of Fatal Conſequence to the Perſon who Addreſſes me, I am Obliged in Conſcience, Honor or Gratitude, to make ſuitable returns, and when I never gave him the leaſt Incouragement. This being a matter of the higheſt Conſequence, your ſpeedy Anſwer will highly Oblige, Yours,* URANIA.

A. We cannot think you Madam Oblig'd in Conſcience, to anſwer his Expectations, ſince no Contract hath paſſed between you; nor in Honor, ſince you have given him no Ground to Build his Hopes upon, much leſs in Gratitude, ſince few (if any) Inamorato's Love the Object for the Object's Sake, but for their own. It is their own Felicity they ſeek, and not that of the Perſon they Addreſs. We think it very abſurd to ſay, a Wiſe Man cannot Love a Lady for her own Sake, for then he muſt wholly Propoſe to himſelf what will make her Happy; and it would argue a great deal of Vanity in a Man, to fancy he has Charms which will give a Lady all thoſe Tranſports, he Imagines to taſt himſelf by Fruition of the Lady's Affections. Beſides, why ſhou'd one Perſons free Choice, lye up anothers. Why may not one as well take a Fancy to another's Eſtate, and then think the owner is Oblig'd to give it up to him, as to Imagine anothers Heart (of far more Intrinſic worth to the owner) ought to be deliver'd up to him, becauſe he takes a fancy to it. The beſt Demonſtration he can give you, that ſeeks your Happineſs more than his own, wou'd be manifeſted by his prefering another to your approbation, who by a larger Eſtate, and brighter Qualifications than himſelf is Maſter of, may promiſe you greater Felicity, than he can pretend to Compaſs for you himſelf; then you might be under ſome Obligation in Point of Gratitude, to refuſe the offer and accept of the offerer, but ſuch Lovers are rarely (if ever) to be found. However ſince the Gentleman ſo Zealouſly offers his Services to you, and you have no Objection to his Perſon, Birth or Education, tho' you are not Oblig'd to reward his Affection, it would ſhew very Generous in you to do it. And that Generoſity would Merit more his Conſtancy, and give you better Grounds to hope it, than if you accepted of his Tenders from Injunction of Obligation thereto, ſince no Perſon can properly Merit by only doing their Duty. Beſides this may free you from all Temptations to leſſen your ſelf, by ſome Indirect offers of your Heart to the Perſon you have ſome Inclinations for, and the hazard of Diſgrace, by finding your Offers neglected, than which, nothing is an higher provocation to thoſe of your Sex, who bear a Noble Spirit.

Q. Apollo, *I formerly Liv'd for many Years in the Town and was well acquainted in it, but ſince for ſome time I retir'd into the Country to live on my Eſtate: Some Affairs lately call'd me to Town again, where Reflections on ſome Paſſages gave me an uneaſy Amuſement; which were the unequal and unmerited Diſtributions of the Goods of this World to Mankind, by which the Virtuous and truly Noble ſuffer at the Hands of thoſe who are of no Birth, or Maſters of any intrinſick Worth. As I walk'd in the Streets, a large Gilt Coach came thundring along, loaded before and behind with Equipage, on which I was forc'd nimbly to skip out of the way for fear of being run over; but had time to caſt my Eye on the haughty look'd Thing in the Coach, whom I knew in the beginning of laſt Reign an unnoted Creature behind a Counter retaling Commodities, but now reputed at* 200000 l. *but never accuſed of one Action either Generous or Brave. By and by I was forc'd to jump into a Shop to ſave my Shins from a Chair, loaded with an Animal, whoſe Father ſerv'd me with Cheeſe. Next, a Lac'd Coat almoſt joſtled me into the Kennel, his Father to my knowledge roſe from a Grain-Cart. I was at the Playhouſe, where offering to ſpeak to a Gay Thing, ſhe mimp'd up her Mouth with ſcorn at my plain ſuit, but diſplay'd all her Charms to a Scarlet, whoſe Father was my Taylor. Now tho' it would not hurt my Eſtate to be Equiped like theſe, which might warrant me to put on ſuch Airs; yet there are many who doubtleſs are Maſters of far greater Merits than my ſelf, but wanting Eſtate, muſt always be liable to the Inſult of ſuch baſe-born unworthy Creatures, who carry not the leaſt ſhew of Worth but what Gold places on them. Now are not theſe truly unhappy, being forc'd to bear theſe things from Wretches by far their Inferiors?*

A. We think they are ſo far from being unhappy hereby that their Condition is rather a ſecurity for their Happineſs. As for the Vanity of Gilt Coaches and Chairs, is it not nobler for one to be carried by a Gentleman's Legs, than by the Legs of a Porter, or of Brute Beaſts. If you can walk well, all know you are able to ride, but we know not whether they who are always riding, are able to walk. 'Tis true, thoſe you mention'd are more noted than others, by their fine Equipage, but then they are render'd only the more remarkable Coxcombs thereby, a Notice a wiſe Man wou'd chooſe to miſs: He that has 200000 *l.* had he 1000000 *l.* he has yet but one Body to cloath and feed with it all, from whence he really taſtes any Enjoyment, ſo that his vaſt Attendants are only ſo many Plagues and Cares. What matter whether you walk by the Wall or the Kennel, it is only Cuſtom (which in its ſelf is nothing) makes the Diſtinction, and as ſoon as you part, you are on equal Terms. All the Harm you reap'd from the Frowns of the Gay Thing at the Playhouſe, may be, that you miſt a Temptation thereby, which might have injured both the Mind and Body, and by this time, the Scarlet Coat may feel her in his Bones, with many a heavy Curſe. Since all real Happineſs ariſes from the Diſpoſitions of the Mind, they muſt taſt it in greateſt Perfection, whoſe Minds are free from all the Incumbrances which great Eſtates of neceſſity oppreſs with, and which are attended by two of the moſt injurious Vices, *Malice* and *Envy*. He who is Low, is always free from the torturing Thoughts of falling, whilſt he who is High, is conſtantly ſubject to anxious Apprehenſions. The truly Noble and Great will never inſult Virtue in an inferior Orb, but honour it; and the Inſults of Baſtard Grandeur and Wealthy Coxcombs, is not worthy a wiſe Man's Conſideration, nor to be deem'd equal pain with the Sting of a Waſp, which a well-ſpirited Child will deſpiſe.

POEMS.

POEMS.

GENTLEMEN,

Q. *SUPPOSE that a Man,*
Does all that he can,
To pleaſe an Imperious Wife;
And yet cannot find,
Any eaſe in his Mind,
Or Comfort, or Pleaſure in Life.

What Courſe ſhall he take,
His Quiet to make,
Or how ſhall he Peacefully dwell;
For as it is now,
Good Proof he can ſhow,
He Lives in the Suburbs of Hell.

A. We pity thy Caſe,
And wiſh thou'ſt the Grace,
No harm may ariſe from thy Fits,
For by the odd Queſtion,
You now do inſiſt on,
You're certain run out of your Wits.

Or you ne'er wou'd ask,
An Impoſſible Task,
(Having done all you cou'd do before)
How we beyond Nature,
May Teach ſuch a Creature,
A way for performing of more.

APOLLO,

Q. *A Batchelor I am, I own,*
And into Years a little grown;
I'm pointed at I muſt confeſs,
And never Hope to ſuffer leſs,
Young Wenches call me Nizey, Cudden,
Old Muſty Toad-Stool, dry long Pudden,
Nor can I paſs without their Fleers,
Their Titt'ring, Grinning and their Jeers,
All this I do deſerve, 'tis true,
Were you in my Caſe, ſo wou'd you:
But there is one, above all others,
Concerned in theſe filthy Pothers;
So Teezes, that I hate my Life,
Yet gladly wou'd ſhe be my Wife;
Not that ſhe likes my Perſon more,
Than Leproſy, or a Plague Sore;
But knows that I in Money roll,
And That ſhe Loves beyond her Soul.
Both our Antipathies keep touch,
For I do hate her full as much.
But this is almoſt of my Age,
Yet Ten Years we've maintain'd this Rage.
Now I am tyr'd, Apollo, *tell,*
How I may free me from this Hell,
If one on Earth, it ſure belongs,
To Curſt Effects of Womens Tongues.

A. Thus many will a Hell endure,
When there's a Heav'n within their Pow'r.
As here, we'll ſhew you plainly may be;
And that by Marr'ing of this Lady.
All Paſſions which in Flouds we vent,
Will certainly in time be ſpent,
And they who make the wiſeſt Caſt,
Reſerve the Better for the laſt;
But Lovers, who are always Blind,
Still practiſe the Reverſe we find:
And ſo by Loving (they miſcarry)
Their Stock of Love out e'er they Marry,
But wiſely you begin with Hate,
Which promiſes an Happy'r State;
For after all theſe ten Years Brawling,
(Which is the trueſt Catterwauling)
Your Hate will quickly loſe its Sting,
And then you'll Love like any thing.
If theſe Effects you do not meet,
Then next to Love, Revenge is ſweet,
Now after all the Lady's Scorns,
(Nay tho' ſhe adds a Pair of Horns)
You'll find the Matrimonial Oath,
Is Puniſhment enough for both:
Thus either into Joys you'll melt,
Beyond what ever yet you felt;
Or ſhou'd ſhe Unconverted ſtand,
The Means you'll have in your own Hand.
Another Motive too we'd whiſper,
Which is, if your Neglect ſhou'd miſs her,
And you accept not of her Proffer,
Perhaps you'll meet no other Offer.

Q. *A Thouſand baſe Flirts,*
From Fortune *I've met,*
As if all her Malice,
Againſt me was ſet:
I've often been Mounted,
Then Kickt down again;
And never did long
In one Station remain;
I've Built on her Smiles,
And thought me ſecure,
But not many Months,
Did her Favors endure:
At length I am fixt,
In a pretty good Poſt,
But not without fear,
It ſoon may be loſt.
Your Advice, Wiſe Apollo,
I now wou'd Implore,
How I may by Fortune,
Be Cheated no no more:
And how all her Frowns,
I may boldly defy,

For

For ſhou'd I ſay, that I dont
Fear her, I lye.

A. The Error is this,
Which Decieves to the end,
We think that ſhe *Gives*,
What ſhe only does *Lend*;
Ne'er truſt her and then,
She can never Deceive;
And what ſhe beſtows,
For your own ne'er believe;
Her Frowns ne'er deſerve,
Your Regarding to have,
Since her *Favorite's* always
A *Fool* or a *Knave*;
Truſt only in *Virtue*,
And ſhe will defend you,
Againſt all th' Aſſaults,
That her Pow'r [illegible] to;
While ſhe's your ally,
You need not Importune,
More aid to ſecure,
'Gainſt the Malice of Fortune.

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Prince Eugene with his Army continues on the other ſide to Guard the Intrenchments, and that Yeſterday the Cardinal de Bouillon Dined with the Duke of Marlborough.

Which is all from Yours, *&c.*

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SIR,

THEY Write from Turin, that all the neceſſary Preparations are making for a Vigorous Campain, and that 35000 Mules and 300 Horſes are hired for the Service of the Artillery, and 'tis propoſed too hire 100 Waggons to be drawn by Oxen for the ſame Service, and that large Magazines are Erecting on the Frontiers The Advices from Bethune of the 10th are, that the Mareſchal de Villars and Berwick had been there and having viewed the Situation of the Ground about it returned to the Army taking with them under their Guard 3 Millions of Livres which had been brought to Bethune from Dunkirk. The Letters from the Camp before Doway, June the 19th. adviſe, that on Friday laſt Lieutenant Geueral Cadogan was Detach'd to Mons, with 20 Squadrons of Horſe and 1200 Foot to Guard from thence about one 1000 Waggons Laden with Ammunition, that this Day they arrived in the Camp and will be made uſe of as there may be occaſion: That the Enemies Army on the 17th. repaſſed the Scarpe near Arras, and Encamp'd with their Right at Oiſy and their Left near Arras: That the ſame Evening the Cavalry of the Duke of Marlborough's Army paſſed the Scarpe at Vitry and poſſeſſed themſelves of the Camp between Vitry Arteux, and Yeſterday Morning were followed by by the Infantry: That

ADVERTISEMENTS.

MR. *Roger Grant*, OCULIST, who has been ſo ſucceſsful in Couching the Cataract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd: *W. Jones*, at *Newington-Butts*, aged 20, born blind, reſtored to Sight in 5 Minutes. *Robert Wedell*, in *Fiſhmonger's-Hoſpital, Newington*, aged 70, reſtored to Sight in 2 Minute. *Mary Dearing*, in *Swan Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute. *Elizabeth Wild* in *Bell-Alley Goſwell Street*, blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College* aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*, reſtor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell Street* *Sayrell Luthen*, at *Adam's Coffee Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Anne Lee*, at the *Croſs keys* Tavern lower-end of St. *Martin's Lane Strand*. Mr *Goldby* Porter, near *Fiſhmonger's-Hall, Thames-Street*. *NOTE*, Theſe Perſons with 45 others have been all cur'd by the aforeſaid Mr. *Grant* ſince *Sept.* 1708.

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